

THE OFFICERS AND MEN OF THE MASSACHUSETTS 54TH. The friends of officers and men, "white and black," belonging to the gallant 54th Massachusetts regiment, will find the following letter with interest and gratitude. It was drawn forth by a letter from a Senator Sumner, calling attention to the condition of prisoners at Charleston belonging to this regiment, and asking protection for Capt. Russell, Capt. Simpkins, and for their men. It will be seen that our government is determined to do its whole duty:

WAR DEPARTMENT, WASHINGTON CITY, }
August 4, 1863.

DEAR SIR: Every effort has been and will be made by this Department to obtain the release of Captain Russell, Captain Simpkins, and the other gallant officers and soldiers, white and black, who fell into the hands of the enemy at Fort Wagner. You will perceive, by the papers, an order from the President determining what the action of the government will be for the purpose of affording all the protection in its power to these gallant bartle-battle soldiers.

Yours, truly,
EDWIN M. STANTON.
HON. CHARLES SUMNER, Boston, Mass.

DEATH OF WILLIAM L. YANCEY. William Lowndes Yancey, whose death is announced from Rome, Ga., to the Columbia S. C., in 1845, but at an early age removed to Alabama, where he served in the legislature, and was, in 1844, elected to Congress, serving for two terms, voting in 1845 for the admission of Texas.

In the National Democratic Convention in 1848 he nominated Mr. Cass for the Presidency. From that time forward he was a leader of the extreme Southern party, always advocating state rights and favoring secession. He was among the principal originators of the rebellion, and a member of the Alabama Convention reported the order of secession, which was passed January 14th, 1861.

In February following he was sent to Europe to present the claims of the rebels to recognition at the hands of the Great Powers. In February of last year he came home and entered the rebel Congress as a senator from Alabama.

A copperhead mob in Troy on the 15th ult. sacked and gutted a newspaper office. The paper had no business to be Republican, of course. Hurrah for free speech!

The same mob broke open the jail, and set the thieves and other convicts confined in it at liberty. Such is the newly aroused zeal of the copperhead Democracy for freedom.

THE "PECULIAR INSTITUTION" ILLUSTRATED.

We have a photographic likeness of a Louisiana slave's back, taken five or six months after a terrible scourging, and exhibiting from the shoulders to the waist great welts and furrows raised or gouged by the lash, running crosswise and lengthwise—the victim himself presenting a noble countenance and fine physique. "This card photograph," says the *New York Independent*, "should be multiplied by one hundred thousand, and scattered over the States," and tells the story to the eye. Mrs. Stone cannot be overcharged, because it tells the story to the eye." Price 15-cents. Sent by mail, by enclosing postage stamp. Seven copies for one dollar, or \$1.50 per dozen.

Address EDITOR OF THE LIBERATOR, Boston, Mass.

MEROY B. JACKSON, M. D., has removed to 62 Dover street. Particular attention paid to Diseases of Women and Children.

References.—Luther Clark, M. D.; David Thayer, M. D. Office hours from 2 to 4, P. M.

PROF. NOYES WHEELER has located himself in New York City, and opened Rooms, No. 512 Sixth Avenue, where he intends to practice Medicine, in connection with Phrenology and Physiology, make phrenological examinations, and heal the sick.

NOTICE—Letters or papers for THEODORE D. or ANGELICA GRIMKE WELD, or SARAH M. GRIMKE, should be directed to West Newton, (Mass.) instead of Perth Amboy, (N. J.) until further notice.

THEODORE D. WELD will lecture in Portland, (Me.) on Sunday, August 23, afternoon and evening, on "The Cost of Reform," and on "The Higher Law."

WILLIAM WELLS BROWN will deliver an address at Fitchburg, on Sunday next. Subject—"The War and the Black Man."

THE GREAT BATTLES OF GETTYSBURG
—ALSO—
"WHAT I SAW IN TENNESSEE."
By EDMUND KIRKE.

THE NEW YORK SEMI-WEEKLY TRIBUNE of Tuesday, July 7, contains forty-eight columns of matter of unusual interest and variety, enough to make two good-sized volumes. Among these articles is the first of a series of Letters written expressly for THE TRIBUNE, by "EDMUND KIRKE," author of "Among the Pines," entitled, "What I saw in Tennessee." Mr. K. ("Kirks") has recently made a tour in the Southwest, and proposes to give in these letters an *inside view* of the Rebellion, for which his familiarity with Southern people and their habits, and his remarkable facility in describing them, eminently fit him. This first letter sets forth the character and portrays the enormities of the Rebellion with a vividness and point not hitherto reached by any other writer. A large portion of the sheet will be given up to a full account of the Battle of Gettysburg—the most intelligent, complete, and best-written narrative of the terrible fighting of last week that has been published, and written by our own correspondents, who were eye-witnesses to what they relate. The account will be brought down to the latest moment. It will contain also a review of the forthcoming work of Mrs. Frances Butler—Life as she saw it on a Southern Plantation—embracing some long extracts from the book.

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English and Classical School.

THE next term will begin Wednesday, Sept. 2, 1863. For particulars, address

NATHANIEL T. ALLEN,
July 31. West Newton, Mass.

IMPROVEMENT IN
Champooing and Hair Dyeing.
"WITHOUT SMUTTING."

MADAME CARTEAUX BANNISTER
WOULD inform the public that she has removed from 223 Washington Street, to

31 WEST 31ST STREET,

where she will attend to all diseases of the Hair. She is sure to cure in nine cases out of ten, as she has for many years made the hair her study, and is sure there are none to excel her in producing new growth of hair. Her Restorative differs from that of any one else, being made from the roots and herbs of the forest.

She Champoons with a medicine which will not grow in this country, and which is highly beneficial to the hair before using the Restorative, and will prevent the hair from turning gray.

She has another for restoring gray hair to its natural color in nearly all cases. She is not afraid to speak of her Restoratives in any part of the world, as they are used in every city in the country. They are also packed for her customers to take to Europe with them, and to last for three or four years, as they often say they can get nothing abroad like them.

MADAME CARTEAUX BANNISTER,
No. 31 West 31st Street, Boston.

ON SEEING THE 54TH AND 55TH MASSACHUSETTS (BLACK) REGIMENTS.

I saw a gathering cloud—light shone upon it—
Rising portentous, black with threatening power,
A thousand thunderbolts seemed hid within it,
Ready to strike and signalize the hour.

Long had we waited, dalled with the foe,
And seen the thousands of our country falling,
Nor dared to strike the fierce effective blow
For what? The eternal God seemed ever calling.

At last we rallied! Fate-like, just and awful,
Pouring along our streets the solemn host—
No longer in derision spoke the scornful,
The serried column came—stern Freedom's host!

From many a Southern field they trembling came,
Fled from the South, the fetter, and the chain;
Return they, now, not at base slavery's claim,
To meet the oppressor on the battle plain.

They lift the flag—the starry banner waving
From out that throng of Africa's darkened van;
Thousands of bayonets foretell the graves
Where they must lie who spurn the rights of man!

Ah! never yet was Justice seen more fitting,
Her whips, scars, terrors, more divinely sent;
And never yet her graceful form found fitting
In more poetic scene of punishment.

And never glory, in all our history,
Has truer glory from that banner shone,
Or manlier sons, with high-toned ministry,
Exultant in the march to honor gone.

It is the hour—the dread, foretelling hour
Of the great trial of the nation's heart:
From Africa's self, perchance, shall spring a power
Which, at last, the guilty foe shall start!

Contagious, dreadful, spreading far and wide,
Ever long this cloud, so threatening in our wake,
O'er the South heaven shall spread, and we betide
The base-born minions where its thunders break!

Boston, Mass. W. M. F.

COLONEL SHAW:

On hearing that the rebels had buried his body in a trench,
under a pile of twenty-five Negroes.

Ignoble hate defacing its own ends!
The act that meant dishonor, working glory!
Could any man build by hands
Lift his sweet memory nearer to the heavens,
Or give it such a precious consecration
In every heart which Love has purified!

O! young and sainted martyr, let him pile
Whole host of dead upon thy ashes—
They cannot bar God's angels from receiving
Thy radiant spirit with divinest welcomes;
They cannot cover from celestial eyes
The sacrifice that bears thee close to Christ!

Did I not see thee on that day in spring
Leading thy noble thousand through our streets?
Braving the scorn, and (what was worse) the pity
Of many backward hearts—yet cheered with bravos
From those who scanned the great significance
Of thy devoted death—saw the crown
Behind the cross—behind the shame the glory—
Behind the imminent death the life immortal!

Weep not, heroic parents! Be consoled!
Think of thy loved one's gain, lamenting wife,
And let a holy pride o'ermaster grief!
All that could perish of him—let it lie
There where the smoke from Sumter's belching guns
Curled o'er the grave which no crumbling dust
Can make less sacred. Soon his monument
Shall be the old flag waving, and proclaiming
To the whole world that the great cause he died for
Has nobly triumphed—that the hidden power,
Hell-born, that would disgrace him, has been buried
Into the pit it followed for the Nation;
That the Republic stands redeemed and pure;
Justice enthroned—and not one child of God
Robbed of his birthright, freedom!

Boston, Aug. 3. E. S.

—Boston Transcript.

TO THE COPPERHEADS.

Humble your bodies in sackcloth and ashes,
Hide your poor heads from the light of the sun;
Smite your bare breasts with conscience's lashes,
Blush, if you can, for the deeds you have done;
Weep for the aid you have given to traitors,
Do let repentance illumine your souls—
Souls! if you had them, your crimes would be greater,
Snakes of humanity, crawl to your holes!

Brass-faced copperheads, white-livered copperheads,
False-hearted copperheads, crawl to your holes!
You that incited rebellion and treason,
You that have aided it all that you can,
You that have fought against conscience and reason,
And all of the rights that are sacred to man:
Hark! through the land, from each tower and steeple,
The knell of rebellion most solemnly tolls;
Flee from the scorn of intelligent people!
Noblesse oblige, hah! crawl to your holes!

Crimson-faced copperheads, rum-mocking copperheads,
Traitorous copperheads, crawl to your holes!
Now, when the moon of rebellion is setting,
Why do you struggle and fight against fate?
Can you not cease your complaining and fretting?
Try to be men or you find it too late.

The tide running Northward in haste is retiring,
The wave urged by freedom triumphantly ebbing—
The time has gone by for your plots and conspiring—
Reptiles and renegades, crawl to your holes!
Venomous copperheads, low-necked copperheads,
Vile-bisping copperheads, crawl to your holes!

You that have aided this carnage and plunder,
You that have urged a resistance to draft,
Open your eyes with abhorrence and wonder,
Can you not see that you all have been "daff"?
Mobbing and riot will bring retribution,
Errors can all be made right at the polls;
Stand by the Laws and the old Constitution!
Cowardly copperheads, crawl to your holes!

PARMENTS SMART WREN.
Syracuse, July 20, 1863.

THE COPPERHEADS.

Who are the men that clamor most
Against the war, its cause and cost?
And who Jeff. Davis sometimes toast?
The Copperheads.

Who, when by wretched whiskey tight,
Bliss out in rage their venomous spite,
Who crawl and sting, but never fight?
The Copperheads.

Who hold peace meetings, where they pass
Lengthy resolves of wind and gas,
Much like the bray of Balaam's ass?
The Copperheads.

Who, when false faction is forgot,
When patriots break a common thought,
Have discord and dissension sought?
The Copperheads.

Who swear by bondage, and would see
Rather their country lost than free;
Who dread the name of Liberty?
The Copperheads.

Who hate a freedom-loving Press,
The truth, and all who it profess,
Who don't believe in our success?
The Copperheads.

And who, when right has won the day,
Will take their slimy selves away,
And in their dirty holes will stay?
The Copperheads.

And who will be the hiss and scorn
Of generations yet unborn,
Hated, despised, disgraced, forsworn,
The Copperheads.

The Liberator.

PSALM CX.

BY REV. LEICESTER A. SAWYER.
[COMMENTARY CONTINUED.]

CONSIDERATION OF MELCHISEDEK, THE EPISTLE TO THE HEBREWS, ETC.

Malchi zedek is the poetic form to signify my righteous king, and is a common appellation, not a proper name. It is not at the option of writers to use common appellatives as proper names, unless they indicate it by the connection. No such indication appears in the Hebrew text; no allusion to history, no reference, no grammatical necessity, requires these words to be made a proper name, and the logical demands of the passage are fully met by their interpretation as a common term. As a descriptive title, they refer to David, but are applicable to Melchisebek, or any other righteous king, taken as a proper name.

The Melchisebek interpretation, therefore, cannot be admitted; and the only logical and philological rendering of it possible is, On account of my righteous king.

But there is another authority to be consulted on this question, the Epistle to the Hebrews. Some imagine that this is an end of controversy. Let us see.

"So also Christ glorified not himself to be made a chief priest, but that he said to him, You are my son, to-day I have begotten you; as also in another place he says, You are a priest forever according to the order of Melchisebek." Heb. 5: 5, 6.

"Although being a son, he learned from him to obey, and being made perfect, became to all that obey him an author of eternal salvation, being called by God chief priest according to the order of Melchisebek—5: 8, 10—within the veil where a forerunner for us, Jesus, has entered, according to the order of Melchisebek made a chief priest forever." 6: 19, 20.

"For this Melchisebek, king of Salem, priest of God the Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham distributed a tenth of all, first indeed interpreted, king of righteousness, and then also, king of Salem, which is, king of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the son of God, continues a priest permanently." 7: 1-3.

"But consider how great this man was to whom Abraham, the patriarch, gave a tenth of the choice spoils; and moreover, those who, of the sons of Levi receiving the priesthood, have a commandment to tithes the people according to the law, that is, their brothers, although having come from the loins of Abraham. But he who is not reckoned from them tithed Abraham, and blessed him that has the promises. But without all contradiction, the less is blessed by the greater; and here dying men receive tithes; but there one of whom it was testified, He lives. And in a word, through Abraham, Levi also, who receives tithes, was tithed; for he was yet in the loins of his father when Melchisebek met him. If, therefore, perfection was by the Levitic priesthood,—for the people were put under the law by it,—what need was there that another priest should arise, according to the order of Melchisebek, and not be called according to the order of Aaron?" 7: 4-11.

The epistle to the Hebrews is improperly called an epistle, and is with equal impropriety ascribed to Paul. Its reception into the Christian canon has been an unspeakable damage to Christianity, and changed it essentially from the simplicity of Christ, and from truth, to a refined system of Judaism which is neither of Christ nor of the truth, and which demands to be corrected.

The first three gospels make Christ the Jewish Messiah, destined to set up a universal kingdom in that age, and rule the world thenceforward. The fourth gospel makes him the word of God, sent into the world to instruct mankind and save them. The gospel of the Hebrews makes him a great high priest of the temple above, serving there according to the analogy of the Jewish priests here.

The truth is not hid, it is quite accessible and quite demonstrable, and only requires reasonable attention to be apprehended. The gospel of the Hebrews is eminently dogmatic, but also argumentative. It is a new gospel, and a new scheme of Christianity, resting on the authority of the unknown author, and evidenced by argument. The author teaches largely from the Old Testament, and makes numerous quotations from it, in the support and illustration of his positions.

He has nothing to say about Christ as the Messiah of the previous gospels destined to set up a universal kingdom in this world, but he has much to say of him as "son of God, heir of all things, brightness of his Father's glory, and the form of his substance, who made a purgation of sins, and sat down on the right hand of the majesty among the high ones." And in proof of these high attributes and offices, he cites the following testimonies from the Old Testament with others:

(1) Heb. 1: 5: "I will be to him a father, and he shall be to me a son." See 2 Sam. 7: 14. This promise relates to all David's royal descendants, who were to reign after him; and its first and most immediate application was to Solomon, who was to build him a house. It proves, therefore, nothing in favor of Christ, that it did not prove in favor of Solomon, Hezekiah, or any other Davidic king, and proves nothing to the purpose.

(2) Heb. 1: 6. "And again" when he brought the first-born into the world, he says, And let all the angels of God worship him. See Psalm 97: Psalm 97 is an ode to Jeva, and has not a syllable in it relating to a first-born or the bringing a first-born into the world. The passage quoted is a call on all gods to worship him. For gods, the Septuagint substitutes angels, as more agreeable to the views of the Hellenic Jews; and this is quoted by the author as applying to Christ, and proving his superior character. It has no more relation to Christ than the first chapter of Genesis, or the communication of God to Moses at the bush.

(3) Heb. 1: 8-10. "But to the Son he says, Your throne, God, is forever and ever, and a rod of rectitude is the rod of your kingdom; you have loved righteousness, and hated unrighteousness; for this reason God, your God, has anointed you with an oil of gladness above your fellows." See Psalm 45: 6, 7. The king referred to is Solomon, or some other Hebrew king. All his garments smell of myrrh, aloes and cassia; king's daughters are among his honorable women, and the quiver is on his right hand, in gold of Ophir. He occupies a palace, and has wives and children. What the Septuagint and the gospel of the Hebrews make the rod of his kingdom, the Hebrew makes a sceptre. The language of adoration addressed to this king, in verses 6 and 7, is very extravagant, and quite unsuitable for a mortal, but is not without many parallels in ancient history. The passage has no relation to Christ, and proves nothing in regard to him. It might as well be applied to Mohammed, the Queen of England, the Emperor of Russia, or the President of the United States.

(4) Heb. 1: 13. "To which of the angels said he at any time, Sit on my right hand till I make your enemies a stool of your feet?" See Psalm 110: 1. This implies that God spoke in Psalm 110 to Christ, and that he is the Lord on Jeva's right hand. An examination of that Psalm shows that this was not addressed to Christ, but to a hierarch who was contemporary with the writer.

All these quotations are irrelevant, and prove nothing to the writer's purpose; they are gross perversion of the Old Testament, not legitimate applications of its teachings to establish truth. A writer that uses irrelevant quotations to establish his positions, is an opinionist, not a man of science, and his opinions are of no weight whatever in favor of his positions. If he teaches things by irrelevant evidence, he is presumed to hold them on such evidence. Such a teacher cannot substantiate interpretations that contradict the laws of language. The author of

the gospel of the Hebrews is such a teacher; his use of the Melchisebek formula, therefore, proves nothing in its favor.

The case might rest here, if nothing further appeared to discredit the judgment of the author; but there is further evidence against him. It had been his object to discredit his own interpretations, by their extravagance, and to destroy all confidence in his judgments, and all respect for his opinion, on religious subjects, he could not have given more decisive proofs than he has done for that purpose. Not content with adopting the Melchisebek formula of the Septuagint against the Hebrew, he goes back to early Hebrew story to find points of agreement between Melchisebek and Christ. And what does he find? He finds Melchisebek king of peace, a fancy king. This title is obtained from interpreting Salem, which signifies peace. He finds him without father, without mother, without genealogy; and having neither beginning of days nor end of life, he continues a priest perpetually. How is all this obtained? It is inferred from Gen. 14: 18-20, which reads as follows: "And Melchisebek, king of Salem, brought out bread and wine, and was a priest of Al Olion; and he blessed him, and says, Blessed be Abraham of Al Olion, possessor of heaven and earth; and blessed be Al Olion, who has delivered your adversaries into your hand; and he gives them a tithe of all."

Here is all the historic information we have of Melchisebek, and there is not a word on the subject of his parentage or descendants. By what rule does the author infer that he is without father, without mother, and without genealogy, and that he is a priest forever? The rule of these inferences is, that the Scriptures signify all that is possible to be assumed in consistency with their statements; that they mean all they say, and infinitely more—all that they do not positively contradict. This is not peculiar to the author of the fifth gospel; it has been extensively adopted by the Jews. Its absurdity and puerility need no showing.

It is quite obvious to any careful observer, that the historic account of Melchisebek, in Gen. 14: 18-20, teaches no such doctrine as the author infers from it, but the contrary. If Melchisebek had been of this remarkable character, and so much greater than Abraham, the historian ought to have known and noted it; and he, and not Abraham, ought to have been glorified as the great light of his time. The fact that he has not noted them, proves that he was aware of no such remarkable facts, and that the ideas of them, represented in the fifth gospel, are imaginations and delusions.

This theory of Melchisebek shows the character of the author, and demonstrates his incompetency to interpret the Old Testament. Without going further into an examination of this book, at present, we must set aside the judgments of the author as of no authority, on questions of interpretation, and as establishing nothing in favor of the introduction of Melchisebek into Psalm 110. He took it because he found it in the Septuagint, and used it because it suited his Judaic predilections. If he had found Nebuchadnezzar, Xerxes, or Alexander the Great, in the same place, they might have suited just as well, and scarcely have been further from the truth.

It may be questioned how a man could be so misled as to suppose that these vagaries could have any correspondence to reality. His errors are the consequence of a loose and erroneous system of allegorical interpretation, and many have followed him in the same road.

(5) The Lord on your right hand, etc. If the same scene is presented as in the prologue, Jeva is on the right hand of the priest, and has the priest on his right hand; who, then, is the Lord on the priest's right hand? This is a new person in the dialogue. Here are two persons besides Jeva; 1, the poet's Lord and priest; 2, God's righteous king, the Lord on the poet's right hand.

Kings are first, and priests next in rank; and it is so here. With all the distinction given to the hierarch, God's righteous king is preferred before him. Coupled 5 and 6 relate exclusively to God's righteous king, as the last two couplets of the prologue do to the poet's Lord and priest. The two persons are not to be confounded; they are perfectly distinct and separate. One method of introducing and identifying persons is by their names, another by their offices and deeds. In the present case, the poet introduces a great character, and signifies who he is by his official title and deeds. The subject of couplet five is taken from the preceding line, and God's righteous king is contemplated as a spiritual world Lord on the right hand of this earthly hierarch. The description that follows is suitable to David, considered as a spiritual world king and protector of Judah. The poet's use of six tell us what he did on earth in the times of his royal administration, in connection with what he now does from his spiritual world throne.

(6) He smiteth the head over the land of Rahab. Here is an allusion to 2 Sam. 12: 26-31. "And Jonathan fought against the Philistines, from Beersheba to Gaza, and he was victorious; and he brought the spoil of the city in great abundance; and brought forth the people in it, and put them under saws and iron harrows, and under iron axes, and passed them through brick kilns." See also 1 Chron. 20: 1-2.

Smiting the head over the land of Rahab from a brook seems to combine with the above smiting of Rahab the previous killing of Goliath, the champion of Gath. The killing of Goliath is related in 1 Samuel 17: 20-54. Verse 40 tells us that David went out against Goliath, as follows: "He took his cane in his hand, and chose five smooth stones from a brook, and put them in his shepherd's vessel which he had, and in the sack, and the sling was in his hand, and he approached the Philistine." Killing him with a stone from a brook was killing him from a brook. The transfer of this from the champion of Gath to the king of Rahab is in the method of poets.

He drinks in the way, therefore he exalts the head. As commonly interpreted, this is entirely prosaic, and constitutes a tame and spiritless conclusion of the piece, good in its moral, but entirely unworthy of its position. It seems to refer to an incident in the life of David, related 2 Sam. 23: 15-17, and repeated 1 Chron. 11: 15-19. David longed for the water of the well of Bethlehem; but when it was brought to him at the hazard of the lives of his faithful subjects, he would not drink it, but he contented himself with water from the way—such inferior water as was to be had from other sources. The incident of the well of Bethlehem elicits no comment, either in Samuel or Chronicles; but it indicates a degree of self-denial and consideration on the part of David for his servants, which was highly creditable to him, and worthy of a great and good king. It gives him a degree of magnanimity well calculated to exalt him in the estimation of his subjects and of the world. Couplet 5 and 6 apply to David with almost literal exactness, and without exaggeration, so far as his reign in this world was concerned. His supposed exaltation in the spirit world to a still higher height is conformable to the analogy of his temporal reign, and to the later Jewish doctrine that the servants of God in this world are promoted to still higher positions in the next—rulers to be higher rulers, and kings more glorious kings.

This, too, is the doctrine of the New Testament, and agrees with the book of Daniel, in which spiritual kingdom rulers are mentioned. See Dan. 10: 20, 21. Most translators have taken Rahab to be an adjective, signifying great: "He smote the head over a great land," approximating to the Septuagint's substitution of many for it. This is indefinite and unsatisfactory, and meets no demands of the context.

A RECORD OF REBEL CRUELITIES.

The editor of the Memphis Bulletin has been upon a visit to Nashville, attending a State Convention. He communicates the following to his paper, and vouches for his informant. It is sickening in detail—horrible in conception. Here is the article:

From Col. Robert A. Crawford, of Green county, Tenn., who is a refugee, and was one of the vice-presidents of the late Convention at Nashville, we learn the following facts in reference to rebel rule in that beautiful "Switzerland of America," East Tennessee. Col. Crawford has a personal knowledge of some of the facts, having left the scene of their enactment quite recently, and vouches for the truth of all of them, as his information was obtained from trustworthy persons, and written down on the spot.

Last summer three young men, brothers, named Anderson, left their homes in Hawkins county, and attempted to make their way into Kentucky. They were arrested by a squad of Confederate cavalry on Clinch river, about seventy-five miles from Knoxville, shot, and thrown into the river. Their bodies were found floating in the stream, fifteen miles from their own forsaken homes.

THE SCARCITY OF SALT.

In the month of January, 1863, at Laurel, N. C., near the Tennessee border, all the salt was seized for distribution by Confederate Commissioners. Salt was selling at seventy-five to one hundred dollars a sack. The Commissioners declared that the "Tories" should have none, and positively refused to give Union men their portion of the quantity so distributed. In that vicinity the salt was in great demand. The Union men; they assembled together, and determined to seize their portion of the salt by force. They did so, taking at Marshall, N. C., what they deemed to be their just share.

Immediately afterwards, the 65th North Carolina regiment, under command of Lieut. Col. James Keith, was ordered to Laurel to arrest the offenders.

L. M. Allen was Colonel of the regiment, but had been suspended for six months for crime and drunkenness. Many of the men engaged in the salt seizure left their homes. Those who did not participate in it became the sufferers. Among those arrested were Joseph Wood, about sixty years of age; Wade Shelton, sixty; Elison King, forty; Halsey Moore, forty; David Moore, thirty-five; Isaiah Shelton, fifteen; William Shelton, twelve; James Metcalf, ten; Jasper Chancel, fourteen; Saml. Shelton, nineteen, and his brother, aged seventeen, sons of Liasly Shelton—in all, thirteen men and boys. Nearly all of them declared they were innocent, and had taken no part in appropriating the salt. They begged for a trial, asserting that they could prove their innocence.

Col. Allen, who was with his troops, but not in command, told them they should have a trial, but they would be taken to Tennessee, and there they would be tried to their wives, daughters and sisters, directing them to procure the witnesses and bring them to the court in Tennessee, where they supposed their trial would take place. Alas! how little they dreamed what a fate awaited them!

HORRIBLE BARBARITIES.

The poor fellows had proceeded but a few miles, when they were turned from the road into a gorge in the mountain, and halted. Without any warning of what was to be done with them, five of them were ordered to kneel down. Ten paces in front of these five, a file of soldiers were placed with loaded muskets. The terrible reality flashed upon the minds of the doomed patriots. Old man Wood (sixty years of age), cried out: "For God's sake, men, you are not going to shoot us? If you are going to murder us, give us at least time to pray." Col. Allen was reminded of his promise to give them a trial; they were informed that Allen had no authority; that Keith was in command; and that there was no time for praying. The order was given to fire; the old men and boys put their hands to their faces, and rent the air with agonizing cries of despair; the soldiers waved, and begged to obey the command. Keith said if they did not immediately kneel, he would make them change places with the prisoners. The soldiers raised their guns, the victims shuddered convulsively, the word was given to fire, and the five men fell pierced with lead bullets. Old man Wood and Shelton were shot in the head, their brains scattered upon the ground, and they died without a struggle. The other three lived only a few minutes.

MURDER OF A BOY OF TWELVE YEARS.

Five others were ordered to kneel, among them little Billy Shelton, a mere child, only twelve years of age. He implored the men not to shoot him in the face. "You have killed my father and brothers," said he, "you have shot my father in the face; do not shoot me in the face." Col. Allen was reminded of his promise to give them a trial; they were informed that Allen had no authority; that Keith was in command; and that there was no time for praying. The order was given to fire; the old men and boys put their hands to their faces, and rent the air with agonizing cries of despair; the soldiers waved, and begged to obey the command. Keith said if they did not immediately kneel, he would make them change places with the prisoners. The soldiers raised their guns, the victims shuddered convulsively, the word was given to fire, and the five men fell pierced with lead bullets. Old man Wood and Shelton were shot in the head, their brains scattered upon the ground, and they died without a struggle. The other three lived only a few minutes.

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